

234.

A  
S E R M O N

Preach'd at the  
F U N E R A L  
O F

*Clopton Havers, M. D.*

*April 29. 1702 at Willingale-Doe in  
Essex.*

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By *LILLY BUTLER, D. D.* Minister  
of *St. Mary Aldermanbury.*

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HERMION

FUNERAL



MAX BULLER, D.D. M.A.

LONDON



TO  
Mrs. DORCAS HAVERS.

Madam,

**Y**OU have at length prevailed with me to publish my Sermon, preached at the Funeral of your dear Husband, I was unwilling to increase your Trouble, by too stily denying that, which, I suppose, the great and tender Affection you had for him, moved you to ask with so much importunity. That God would sanctifie, and support  
you

## The Dedication.

*you under your great Affliction, and take both you and yours under the special Care of his Grace and Providence, is the earnest Prayer of,*

**Madam,**

**Your most hearty**

**Friend and Servant.**

**LILLY BUTLER.**



Phil. I. 21. *To die is gain*

**S**T. Paul, being now a Prisoner at Rome, and under the Apprehension of worse things likely to befall him, in finishing his Course, and the Ministry he had received of the Lord Jesus, was nothing terrified or dismayed thereby. He had found by long and happy Experience, that the Grace of God was sufficient for him, and well considered that the things which happened unto him, had fallen out rather to the furtherance of the Gospel. He therefore tells the Philippians, that he had an earnest Expectation and Hope, that in nothing he should be ashamed, but that with all boldness, as always, so now also, Christ should be magnified in his body, whether it were by life or by death. If he lived, he was well assured that he should imploy himself for the Honour of Christ and the good of his Church; and if he died, that he should glorify Christ by his Death, and also reap great Benefit and Advantage to himself. For to me, saith he, to live is Christ, and to die is gain. To depart, and to be with Christ, as he expresseth it v. 23. would be far better for him, than to abide in the  
Flesh.

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*Flesh.* So he knew it would be to *him*, and so it will be also to all the faithful Disciples of Christ. To all good Christians, *to die is gain.* All who *live to Christ*, who spend their Lives in serving and honouring of him, in what station soever God hath set them, shall reap great Advantage by their Death. This is the Observation I shall make from the *Text*; and to clear and manifest the truth of it, I shall shew,

*First*, That holy and good Men by Death immediately enter into a happy State.

*Secondly*, That they are far more happy in that State than they were here.

*First*, I shall shew, That holy and good Men by Death immediately enter into a happy State. *The dead bodies of the Saints* are said to *sleep in their graves* till their Resurrection, and are not capable of Pain or Pleasure, of Misery or Happiness. But their Souls do not sleep, as some have vainly imagined, but as soon as they are *absent from the Body*, they are *present with the Lord*, when they are *departed* they are *with Christ*. It was upon this account that St. Paul was *willing rather to be absent from the Body*, and thought it *better for him to depart than to abide in the Flesh*. But what matter had it been, where or with whom his Soul would be, if it were to sleep and be insensible? To day, saith our Blessed Saviour



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to the penitent Thief upon the Cross, *shalt thou be with me in Paradise.* And by his Parable of the Rich Man and Lazarus it plainly appears, that the Souls of good Men are sensible and immediately happy after Death. *Lazarus* was comforted and the Rich Man tormented, even whilst those, they left behind them, were still living upon the face of the Earth. We may therefore universally pronounce of them, *who die in the Lord*, that they are blessed from henceforth, for the Spirit of the Lord hath spoken it.

Secondly, I am to shew, That they are far more happy than they were here.

This one thing which the Apostle assures us of, that they are *with Christ*, doth manifestly imply a most happy change in their Condition. *In his presence* there must be *fulness of joy and pleasure for evermore.* And though we cannot now fully comprehend the utmost Happiness they enjoy, yet, if we consider the several Circumstances of the State they are in, as they are revealed to us, we shall see enough to satisfy us, that the Death of the righteous is great Gain and Advantage to them.

First, When they die they exchange Earth for Heaven.

The Happiness of Life is much increased, by the Goodness of the Country in which we live.

But

But upon this account, there can be no Comparison betwixt this present Life and that which is to come. For how much must Heaven excel this Earth on which we now dwell, in Beauty and Glory, and every thing that can minister to to our Delight? *They desire a better Country, that is, an heavenly, Heb. 11. 16. Earth is the Footstool, but Heaven is the Throne of God : This was made for a common Habitation of Men, and Beasts, and every creeping thing ; but Heaven is the Kingdom of God, where his Honour dwells, a place prepared from the Foundation of the World, for blessed Angels and Saints : This was made for a place of Trial, that for a place of Recompence : This for Labour, that for Rest : This for Sinners, that only for those who are made perfect in Holiness : Here the Enemies of God are suffered to inhabit, but none are admitted there, but the dear and beloved Children of God, and the Brethren of Christ, who are Heirs together with him : Thither will Death immediately translate the righteous Soul, into that high and holy place, where the High and Holy One, inhabits, where he appears in all his Glory, and where the blessed Angels stand continually beholding the Face of God. O How great an improvement will there be in the Happiness of the righteous Man's Life, when he shall Exchange,*  
this



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this waste and howling Wilderness, for that Heavenly Canaan, a Land flowing with all the most delightful Objects, this World which passeth away and the fashion of it, for those incorruptible and everlasting Habitations?

Secondly, To die is gain to the righteous, for at Death they exchange Labour for Rest. Blessed are the Dead which die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their Labours, Rev. 14. 13. A great part of Mankind here are exercised in laborious Callings, they eat their Bread in the Sweat of their Brows, and are forced to work hard for the Necessaries and Conveniences of Life, and glad if they can get a little rest at Night. But there is no uneasy Toil for the righteous Soul, when by Death it is enter'd into Heaven. There the Servant is free from his Master. There the weary are at rest. There they have all things their hearts can wish, without any distracting Cares, without any tedious Watchings, without any painful Labour, for the obtaining or securing of them. Here they have many Difficulties to strive against, many Enemies to combat with, many importunate Desires to gainsay and resist, a great deal of Labour and Hardship to undergoe, in doing the Will of God. But there is nothing of this in Heaven; there is no Inclination contradicted, no

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Weari-

Weariness contracted by any Exercise there ; there the Will of God is done with the greatest Freedom and Ease, without any opposition, without any self-denial, without any the least desire to intermit or cease the doing of it. The very imployment of Heaven is rest ; it is such as the Soul is entirely satisfied in, and could not be easily if there were any interruption of it. How much then doth a good Christian gain by Death, when his *Race* is run, his *Warfare* accomplished, his *Course finished*, and he enters into that *Rest*, that constant and perfect *Rest*, which remaineth for the *People of God* ?

*Thirdly*, To die is gain to the good Christian, for at Death he exchangeth Darkness for Light. He is then received to be a partaker of the *Inheritance of the Saints in light*, as St. Paul calls it *Col. 1. 12*. Here we are *blind and walk in darkness*. We are greatly ignorant and full of doubts. Our Knowledge reacheth but to few things, and, for the most part, we are forced to be contented with uncertain Conjectures, and wavering Opinions, and a very dim Prospect of things : But there the understanding of the righteous Soul is cleared and enlarged, and filled with a most intimate Knowledge of the most excellent and delightful Objects. There those secrets of Nature are disclosed, which the greatest Philosophers could



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could never see into; those Controversies are fully decided, which Learned Men were continually disputing and wrangling about; those depths of Providence are laid open, which the largest Understandings were never able to fathom here; those Mysteries of Religion are sufficiently explained, which are the Christian's Wonder, and the *stumbling block* of unbelievers; those Clouds are dispersed, which obscured our sight of the Divine Glory and Perfections. Now, saith the Apostle 1 Cor. 13. 12. *We see through a Glass darkly, but then face to face: Now I know in part, but then shall I know, even as also I am known.* In a word, there all our Mistakes will be rectified, all our Doubts resolved, all our Defects of Knowledge supplied, and nothing hid from us, the understanding whereof is necessary to compleat our Happiness. Such a wonderful improvement in Knowledge will the righteous obtain by Death, and therefore to them *to die is gain.*

*Fourthly, To die is gain to the good Christian,* for by Death he will exchange his imperfect for perfect Purity and Holiness. When he comes to Heaven, he will be *pure as God is pure, and holy as God is holy, and perfect as his heavenly Father is perfect,* and partake of the divine nature in a far higher degree than he can here. Our likeness to him here is but a faint resemblance of him, in

comparison of that bright conformity to his Image, in which we shall shine forth in the kingdom of our Father. Here there is no Man that liveth and sinneth not ; the best Men have ignorances and infirmities to confess and bewail. But there they will all be purged and done away, the body of sin will be utterly destroyed, and all our Graces perfected, and we shall be as the Angels of God, confirmed and established in Holiness, beyond all danger of decay or relapse. Such near approaches to the divine Purity, such Godliness must needs be great gain. And to this glorious and perfect State will Death bring the righteous Soul.

*Fifthly*, To die is gain to the good Christian, for at Death he exchangeth Faith and Hope for Sight and Enjoyment. Now, as the Apostle tells us, we walk by Faith, and not by Sight, 2 Cor. 5. 7. and rejoyce only in hope of that Glory of God, he is then received into the full Possession of. The things of this World are indeed oftentimes better in Hope than in Enjoyment, because the nearer they are to us, and the better we understand the Nature of them, the more we discover of their Vanity. But it is not so with the things of the other World ; those exceed, not only our hopes, but our imaginations too. The things which God hath there prepared for them that love him, never entered into the heart of Man, they are too great and glo-



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glorious for our weak and narrow faculties to conceive now. O How unspeakably happy will the righteous Soul then be, when it comes to see and enjoy all the unconceivable Bliss and Glory of Heaven? When it finds by happy Experience, that it did not *believe* and hope in vain, that all the glorious things which were spoken of that City of God did not express the one half of their real Value? Here the Servants of God with Faith and Patience rely upon, but there they *inherit the promises*, those inestimable Treasures, those unfading Crowns, those unexpressible Joys, the distant prospect whereof was so great a Support and Comfort to them here. There they see, and taste, and feel how precious and valuable they are, how worthy of all the Care and Industry, of all the Hardship and Sufferings they underwent for the obtaining of them. Thus also is Death *gain* to the righteous man, he then receiveth the end of his Faith and Hope, the Fruit of his Labour, the Reward of his Sufferings, that far more exceeding and eternal weight of Glory his patience waited for.

Sixthly, To die is gain to the good Christian, for at Death he is received into far better Company than can be found here. It is certainly a very great addition to the happiness of Life, to be placed amongst good Neighbours, where there are no afflict-

afflicting Objects, no injurious Practices, where we have the Society of loving and hearty Friends, and converse only with Men of Temper and Honour, of Conscience and Integrity. But where can a righteous Man find an Habitation, which hath all these Advantages, upon Earth? Here *his righteous Soul* is often vexed with the filthy Conversation of the wicked, and even that of good Men sometimes may be uneasy to him, by reason of their Passions and Weakness. He finds too much insincerity amongst pretended Friends, and meets with those who revile and hate him for his righteousness sake. Here he converseth with Men, who are froward and exceptionous, disputing and wrangling, censuring and backbiting one another; who are treacherous and designing, jealous and ungrateful; who are destitute, afflicted, tormented. But when he enters into Heaven, he meets with no such Company there, with none but loving, and wise, and holy, and happy Beings, none to provoke or to be angry with him, no miserable Men complaining, no wicked Men sinning, no contentious Man quarrelling, but all of one Heart, and of one Soul, and with one Voice glorifying God, and every one earnestly promoting the Happiness of each other. There he will meet and converse with the Goodly Fellowship of the Prophets, the Glorious Company of the Apostles, the Noble



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ble Army of Martyrs, with the general Assembly of the Spirits of just Men made perfect, with Angels and Arch angels, with Jesus the Mediator of the New Covenant, and with God the Lord and Judge of all. This noble, and blessed, and divine Society he enters into constant and intimate Communion and Fellowship with, when Death takes him hence. And therefore in this respect also, to him to die is gain.

Seventhly, To die is gain to the good Christian, for by Death he exchangeth Time for Eternity. All the great Advantages he gains by Death, he gains for ever; he enters into an endless State of Joy, and Glory, and Happiness. Were we never so happy in the Enjoyments and Exercises of this present Life, we know we can be so but for a little while, 'till we have measured out our hands breadth of Days, and this Vapour of Life, which is spending its self apace, is vanisht away. And how must it abate the Pleasure, which the most happy Circumstances of this present Life can give us, to know, as we all do, that the end of all these things is at hand. But the Happiness of Heaven exceeds any thing we can enjoy here, as much in duration as in value. It is not only a better, but also an enduring Substance: Not only an inestimable, but also an incorruptible Inheritance that fadeth not away. An unmeasurable Eternity is the only Measure of our

our future Life and Happiness. O what an unspeakable Addition is it, to the Felicity of a righteous Soul in Heaven, that he shall never leave that blessed place, never see his Glory fade, never know any end of his Joys, never cease to be as happy as he now is? This, this is the Crown of all, that he is to be thus happy for ever and ever. For ever and ever! How are we at a loss when we would explain these words? How unable are we to fathom the unsearchable Depths of an endless Duration, to tell or conceive what it is to be eternally happy? How doth it amaze our Understandings, and transport our Souls with Joy, whilst we are thinking of it, looking and hoping for it? And when we come into those blisful Regions of Eternity, and look down from thence into this mutable perishing World, what inconsiderable Trifles will the transitory Enjoyments of so short a Life appear to us? How unworthy to be compared with that *far more exceeding and eternal weight of Glory*, we have taken Possession of? If now we reflect upon what hath been said, and believe all these things which are so plainly taught us in the Holy Scriptures, surely we cannot but be convinced of the Truth of this Proposition, *That to die is gain*, unspeakable gain and advantage to the righteous Man. I proceed now to apply it, and to make some Inferences from it.

*First*



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*First*, From hence we may learn, That Religion and a holy Life are the best Foundation of Courage, the best Armour against the Fear of Death. Wicked Men may harden themselves with Wine and Passion, and a stupid Insensibility against the Fear of Death ; but this is a brutish sort of Courage, like that of *the horse rushing in to the battle, and the Ox going to the slaughter, not knowing that it is for their life* ; if they are not afraid, it is only because they will not, or cannot think of Death, and the Consequences of it. If they are bold to engage with Death, they must first, as Cowards are wont to do, shut their Eyes, that they may not see their Enemy and Danger. But a righteous Man hath solid and rational Principles of Courage, such as will justify his Contempt of Life to the most wise and deliberate Considerer. For if he should meet with Death in those Exercises he is engaged in, in the ways of God, and the discharge of his Duty, it would make a blessed change in his Condition, and be unspeakable gain and advantage to him. Such a Man may give himself leave to consider what Death is, and what the Consequences of it are, and yet venture upon it in a righteous Cause. Whereas a wicked Man whenever he hazards his Life, hazards all his present Enjoyments, and all his future Hopes, and exposeth himself to be

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immediately thrown into all the Miseries of an eternal Death. And if then he is void of Fear, this is no Argument of Courage, which is virtuous and honourable, but of a most guilty and shameful desperation and madness.

*Secondly*, Every good Man should learn, from the consideration of what he shall gain by Death, to be patient and chearful under all the Evils of this Life. *Many are the Afflictions of the righteous*, and sometimes they are so great too, that *if they had hope in this life only*, they might justly lie down in their Sorrow, and esteem themselves of *all Men the most miserable*. But the Gain, and Glory, and Happiness which Death will quickly bring them to, ought to weigh down all the Losses, Disgrace and *Sufferings of this present time*. What if they meet with rough ways, and hard fare, and unkind usage, whilst they are passing through this Wilderness, when the Land of Promise, the heavenly Cannan is but a little way before them; where they will rest, and enjoy the greatest plenty of the best things for evermore? Why should we be impatient or repine, though it be *through Fire and Water* we are going to that wealthy place, through many Tribulations we are entering into the Kingdom of God? How unworthy, should we esteem the *Sufferings of this present time*, to be compared with the *Glory* we shall there be invested with; especially when



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when we consider that our Happiness will be proportioned to the Hardships we endured ; that *these light Afflictions which are but for a Moment, are working for us a far more exceeding and eternal Weight of Glory.* Let us not then be disheartened, or provoked to Impatience, by any of those temporal Evils may befall us here, in or for the Discharge of our Duty, remembering that *the Day of Salvation is at hand,* and that the greater the Trials of our Faith and Patience are, the greater will our Reward in Heaven be.

*Thirdly,* From hence we may learn, that a good Christian hath no Reason to be exceeding fond of this Life, to be mightily concerned that he may live long, as if it were good for him to be always here. For *this is not his Rest.* This is not his Father's House. He must first die before he can be happy ; *be absent from the Body, before he can be present with the Lord.* To him Death will not be the End, but the Improvement of Life, of the Delights and Happiness of it. It will bring him to a better Place, to a better State, to better Company, and to all these for ever. Why then should those Messengers of Death be frightful or unwelcome to a good Man, who come to unloose the heavy Bonds of Flesh, and to carry his

Soul to his God and his Happiness? It cannot be because he doth not believe such an happy Life after Death, for no true Christian can be guilty of such Infidelity: But it may be from a natural Dread of Death, which is seldom perfectly worn off, and from some Doubts of his own Sincerity. If therefore he would often direct his Thoughts to the other side of the righteous Man's Death, and warm his Soul with the lively Sense of the happy Consequences of it, and more fully assure himself of his own *Calling and Election*, by growing in every Grace, this would give him such just Apprehensions of Death, and such strong Hopes of being greatly advantag'd by it, as must needs very much lessen his Esteem of Life, and dispose him, with St. Paul, not only to be willing, but to *desire rather to depart and to be with Christ*. So far as he acts with Reason, it will be so with him. It is reasonable he should be well pleased with that, which will put an End to all his present Troubles, fulfil his largest Desires and Hopes, and give him Possession of that *eternal Life and Happiness*, which God who cannot lie, hath promis'd him.

O happy Hour! when he shall exchange Earth for Heaven, Labour for Rest, Darkness for Light, imperfect for perfect Purity and Holiness, Faith and Hope for Sight and Enjoyment, the Company of miserable Men and Sinners for the blessed



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blest Society of Saints and Angels, of Christ and God, and Time for Eternity. What Temptation can he have to wish for any Delay to the coming of it? How welcome must the Thoughts of its Approach be to a strong Faith, a lively Hope, and an earnest Contemplation of that most advantageous Change it will make in his Condition from thenceforth and for ever?

*Fourthly*, The Consideration of what hath been said, should mitigate our Sorrow for the Loss and Death of our Religious Friends. To be deprived of the Sight, and Assistance, and Conversation of our dear, and loving, and useful Friends, is certainly one of the most grievous Afflictions we are incident to. But the Sense of our own Loss should not make us forget their unspeakable *Gain*. And whilst we are mourning for our selves, we should rejoice for them, that they are safely arrived in the Kingdom of God, are *entred into Rest*, and have begun that most happy Life, which is the *end of all our Hope*. We have abundant Reason to believe that our *deceased Brother* is thus living in the Presence of God; that, as it was his great Care to live to Christ, to do him all the Honour and Service he could, even so *to him also to die was Gain*: That he is now happily joined to those *Kinder Beings*, as he was wont to call them, who are *about the Throne of God*, and with them magnifying

nifying that *glorious, glorious, glorious Name*, which upon his Death-Bed, in a most devout and earnest Transport of Praise and Adoration, was thus repeated by him. I confess I have not accustom'd my self to Funeral Encomiums. They are not always safe either for us, or them that hear us. But I think it very well becomes us to *mark*, and *shew forth the Vertues* of such excellent Christians, *who walk so as we had him for an Example*, and to celebrate their Memory with Praise and Blessing, for the Glory of the Grace of God, for the Honour of that most holy Religion they profess, and for the exciting and encouraging of others to *follow their Steps*. For these Ends I shall endeavour to give a true Relation of what I have learnt of the Life and Death of our worthy deceased Friend, both from my own Observation, and the Information of those, who for many Years have had the most near and intimate Acquaintance with him. To give a just Character of him, is to describe a *perfect and upright Man*, one of the brightest Examples in his Sphere, of all the Graces and Vertues of our most holy Religion.

He manifestly appear'd in *all his Ways to acknowledge God*, and gave all the most convincing Testimonies of a great and constant Sense of him upon his Mind. His Day was always begun and ended with God, with Prayer and Praise to him.



him. *At Evening, and Morning, and at Noon he prayed. These were his constant Seasons of entering into his Closet, and praying to his Father who seeth in secret. And no less constant was he in daily calling his House and Family to serve the Lord with him ; God Almighty expecting, as he hath express'd it, some Acknowledgements and Homage from these lesser Societies, which may distinguish them from Herds of Beasts. He was a strict and religious Observer of the Lord's Day, duly attending upon the Publick Worship. And when the Business of his Calling did necessarily engage him, at the common Hours of divine Service, his constant Custom was to take the Advantage of the later Hour at St. Paul's. So far was he from defrauding his Maker of that religious Respect, and publick Adoration which we owe to him, under colour of pursuing the merciful Designs of his Calling. God saith he, writing upon this Head, will not be mocked by any of his Creatures, but will one Day judge us for the Omission of these religious Duties, tho' we were then administering to the Sick, could it have been convenient and consistent with their Safety to attend upon them at some other Hour. Let us not think we can be so easily excused, who are continually admonished and press'd to be Religious, so often put in Mind of the great Argument to Piety, another Life, who stand upon the Shore of Time, and see so many launch out into the Ocean of Eternity.*

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On this Day his private Devotions were doubled. At every Return from the House of God he was wont to retire himself for Meditation and Prayer, and industriously avoided all Conversation which did not savour of God and Religion.

He had well study'd and thoroughly understood the Constitution of our Church, of which he was a Member, communicating with her in all her Offices, with a becoming unaffected Reverence and Devotion. He had a due Regard to all her Rites, together with the *weightier Matters* of her *Laws*, and by a strict Observation of these, did abundantly testify his Sincerity in conforming to the other.

He was a most respectful dutiful Son to his aged Father, frequent and liberal in making his Acknowledgments to him for his ingenuous and chargeable Education, and in a late Fit of Sickness readily left all his other Business, to his own considerable Loss, and attended upon him for three Weeks together in the Countrey, with the Care, and Service, and Affection of a Physician, and Nurse, and Child. He was certainly in all Respects one of the best of Husbands, a tender prudent Father, a kind and gentle Master, and indeed in every relation strictly complying with all the Obligations of Nature and Religion.

Having engag'd himself in an honourable and  
useful



useful Calling, he faithfully persued the Designs of it, as one who remembered the Account he must give to the Maker of those Bodies he had undertaken the Care of, and truly *Watched for their Lives*. He took a great deal of Pains to improve himself in that Knowledg, which was necessary to qualifie him for a laudable Discharge of so great a Trust. And so happily successful was he in these Studies, that I find the Learned of the Faculty, both Natives and Foreigners, most highly applauding those early and singular Fruits of them publish'd in his *Osteologia*. Out of this Book, Dr. *Baglivi*, when he stood for Anatomy Professor in the *Sapienza* at *Rome*, took his Lecture. This, after he was chosen out of seventeen Candidates, he publickly owned before the Cardinals and other Electors, and wrote a Letter of Thanks to our Learned Author for his Chair when he sent him his *Praxis*. And indeed it is not to be wondered at, that he made such great Improvements in his Knowledge and Skill, when we consider not only his great Industry, but also his constant imploring the Divine Assistance, and the Respect he had to the Glory of God and the Benefit of Mankind in every thing he apply'd himself to. I may call him as

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St.

The following Prayer  
I find before a Latin  
Manuscript of his own  
writing, *Deus Pater,*  
*Deus Fili,* *Deus Spiritus*  
*Sancte, Une & Aeternae Je-*  
*hovah, adjuva me, ut*  
*hunc librum in gloriam*  
*tuam, & humani gene-*  
*ris rem Scribam, Legam,*  
*& Utar.*

St. Paul did St. Luke, *The beloved Physician.* For he was not only esteemed by his Patients for his great Abilities, and Care, and Diligence, but exceedingly beloved too for his amiable Temper, his obliging Tenderness, and his most winning and excellent Vertues, as every where now appears by their Lamentations for his Death, which are like those of Mourners for a Father or a Brother.

He had all the Appearances of a true *Nathanael, an Israelite indeed, in whom there was no Guile,* of one that believed as he profest, thought as he spoke, meant all that he pretended, and really was whatever he seemed to be.

He was nicely just in all his Dealings, in divers Instances neglecting his own Advantage, because of some Doubts and Scruples about Right and Equity, which few Men would have entertained. He could not bear Strife and Contention, but often chose rather to *take wrong, and to suffer himself to be defrauded.*

I cannot think that any Man, who knew him, would willingly have been thought his Enemy, justly fearing he should be condemned by all for *hating or being angry without a Cause.* For there was not only nothing provoking, but every thing that was engaging and obliging in his Conversation. Amongst all, *whatsoever things are true,*  
*what-*



*whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good Report, I know not any you might not have seen in him.* His Countenance was grave and serious, without any Lines of Sorrowfulness or Affectation ; his Speech was soft and obliging, without any Air of Conceit or Flattery ; his Behaviour gentle and courteous, without any Appearance of Art or Design.

He had learnt of his blessed Saviour, whose Example he always profest a great Regard to, *to be meek and lowly in Heart* to a very eminent Degree. There was nothing seemed to be more offensive to him than his own Praise, and other Mens Forwardness and Passion. These he would often bewail as a most shameful Contradiction to the Genius and Temper of the Gospel of Christ.

He was always ready to put the fairest Construction upon the Actions of other Men, even then, when they were hard upon himself, and would ever find something to plead for the lessening of their Offence.

He was nicely careful to *Speak Evil of no Man*, often saying, *That an Injury done to a Man's Reputation could never be repaired.* And made Conscience of shewing but any Roughness or Incivility in Word or Action, because, as he wont to say, *it was Sin.*

Mercy and Charity he was always forward to extend to every deserving Object, and never seemed to act with so much Pleasure and Satisfaction to himself, as when he was shewing Kindness, and doing good to others. It was his common Saying, *That God Almighty made Mankind to do good to one another.* Mercy and Charity were indeed his darling Virtues, which he was more especially careful to cherish in his Life, and more particularly recommended on his Death-Bed to the Care and Practice of his surviving Friends.

It pleased God to visit him with a very malignant Feaver, which, notwithstanding all the Care of many able Physicians, his dear Friends, put a Period to his Life. His Behaviour all along in his Sicknes, was such as became so good a Man, and so good a Life it was to conclude, exceeding devout, humble, resigned and easie. He declared his Belief of all the Articles of the Christian Faith, and often professed that he *intirely rely'd upon the Blood of Christ.* He joyned with the Minister of the Parish, in the Prayers for the *Visitation of the Sick*, with great Attention and Fervency, heartily thanking him for his kind Assistance, which, he said, *was very comfortable*, and praising God for *allowing his poor Creatures the great Privilege of approaching the Throne of Grace.* He  
was



## *A Funeral Sermon.*

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was continually lifting up his Heart to God, even in his shortest Intervals, calling upon him until his Speech failed him, and concluding at last with repeating that heavenly Anthem *Alle-lujah*, ending this Life as he was to begin and spend the next, in giving Honour, and Blessing, and Glory to God. Thus he lived, and thus he died. And surely we cannot doubt but that his Soul is now partaking of that unconceivable Happiness, the full Discovery whereof, he was so well assured, would even constrain us to acknowledge the *Gain* of Death, and to *desire* rather to depart than to *abide longer in the Flesh*. For thus I find him speaking to his Wife in a Dialogue composed by him for himself and her.

— Should the Firmament divide,  
T'admit our Views on th' other Side ;  
Such Scenes of Glory would appear,  
As would amaze us Mortals here,  
And make us long, and sigh, and pray,  
And strive to die the quickest Way.

Let us comfort our selves then, under our own Loss, with this Consideration, that it is infinitely better for him that he is departed from us, than to have continued longer with us, that in being *absent* from us, he is *present with the Lord*.

*Last.*

*Lastly*, Let us make it our first and greatest Care that we may be prepared to *die the Death of the Righteous*, and to have our *latter End* like *his*; that when ever Death comes, it may be all this *Gain* and Advantage to us.

Let us *deny Ungodliness and Worldly Lusts*, and live *soberly, righteously, and godly in the World*, and then it certainly will be so to us. And is there any thing in this World worthy to take off our Care and Thoughts from the unexpressible and never-ceasing Happiness of the World to come? Is there any thing here below can court our Affection, or excite our Endeavours with greater Success than God, and Heaven, and eternal Life? Can we think of the blessed State of the Righteous Man's Soul, when Death hath freed it from its earthly Prison, and not be ashamed of the Folly of spending our time in laying up Treasures here, and labouring more for the vain and transitory Enjoyments of this Life, than for that *undefiled and incorruptible Inheritance*, the *unfading Crowns*, and everlasting Joys of the Life to come? *How long, How long shall we love Vanity and seek after a Lie? How long shall we forget our Souls, and neglect our Happiness, and defer the gainful Exercises of Religion? How long, O simple ones, shall we love Simplicity, and foolishly neglect*  
so



*so great Salvation, for the sake of those things, which perish and satisfy not? How will the Sinner despise his own Gain, when God takes away his Soul, when he feels the Pangs of Death upon him, and finds that there is no more Remedy or escaping? How gladly would he then exchange all his great Possessions for the righteous Man's Hopes? And shall we never understand our truest Interest, till we have no Opportunity left to secure it? Shall we never be wise, till we have time only to bewail our Folly? Shall we never think in earnest of Working out our own Salvation, till we can only fear and tremble through Despair, till we are just dropping into the Grave wherein no Man can work? What prodigious Folly and Madness is this? See, O see what Joys are set before you, what Crowns are offered, what a Kingdom is prepared, what an Inheritance is reserved for all good Men; What an everlasting State of Bliss and Glory Death will carry them to. Come now, and let us reason together. Is there any thing in this World worthy to be compared with them. Is it possible any tolerable Excuse should be made for our Sloth and Negligence in the Pursuit of them? No, No, it cannot be. Let us awake then, and stir up all our Powers and Faculties to a speedy and vigorous Labouring for that Rest which remains for the People of God, for that endless*  
Life

Life and Happiness which the Righteous gain by Death ; that so we may live and die in Hope, and when our Bodies return to their original Dust, our Souls may return to God that gave them, and be unspeakably blessed with all those who are *absent from the Body and present with the Lord*, and have there found by happy Experience, that to die is *Gain*.



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*FINIS.*

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